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The Nature of Faith*

HADLEY CANTRIL
Institute for International Social Research
Princeton, New Jersey

THE EXPERIENCE of "faith" is one of the most real, yet one of the most ineffable, that characterizes human living. Without this capacity, "human nature" would be far different than it is. And so would all of man's social and political organizations.

For the process we call "faith" plays the crucial role of holding our values together and of integrating our purposes. Without "faith," living would be a much more hit-and-miss affair. It would be much less directed. And it would be empty of many of the value-overtones that we lump together as those that make living "worthwhile."

Faith has turned notorious sinners into saints. By means of faith, ordinary men have performed extraordinary miracles. When faith was aroused, dejected masses have been transformed into revolutionary crusaders. Faith, said the prophet, can move mountains.

Nearly all of us in our own lives can testify to the "reality" of faith: perhaps a faith we have experienced in something or someone; or a faith that kept us plugging along when the going was unusually tough. Perhaps a faith that altered our lives to some degree when we felt hopelessly bogged down. Or perhaps we have experienced the feeling of emptiness and isolation when we have "lost" our faith or had it shaken at the very roots.

In spite of the importance of faith in the process of living, contemporary psychology has rarely met the problem of "faith" head-on. In fact, psychological mention of the subject is even hard to find in the literature.

We shall examine here systematically the psychological conditions under which faith comes into being and the function it serves the individual as he goes about the process of living. Faith will be considered as a crucial aspect, as a reality, characterizing some of man's experience, except for which many of the transactions of life would not be what they are.

What does the word "faith" refer to? In order to answer this question, we must examine as best we can some of the conditions and circumstances without which people would not have the

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experience of faith or would not even know they were lacking in faith.

When Do We Experience the Need for Faith?

We are only occasionally aware of faith or of the need for faith. Most people most of the time are not at all aware of any aspect of faith as they go about their daily life routines. Most people most of the time are too preoccupied with the present and with a "present" which they seem able to cope with in their own ways without requiring the support faith can provide.

We become aware of faith or of the need for faith only under certain conditions. And we would have no need for faith at all if the world were static with everything neatly determined and predictable. For in such an ordered world our lives would be characterized by certainties and repeatabilities. And they would, of course, be deadly monotonous, even worse than the life of a prison inmate confined for the rest of his days.

But as everyone knows, we are not living in a static world. Change and flow are the rule. And change and flow are accompanied by the unforeseen and the unexpected. Because the future is not entirely determined and predictable, experience for most of us frequently carries at least mild overtones of "concern" which we can label "anxiety," "excitement," "curiosity," or "doubt," depending upon the circumstances. Living therefore inevitably creates constant frustrations. The frequency and severity of these frustrations of course depend upon the fortunes of our personal life histories, including our ability to meet frustrations. For millions of underprivileged people there may be little else than frustration.

But whoever we are, there is never complete certainty about the next moment, the next day, or the next year. We always have to do some guessing. All of us have to weigh some probabilities in a world which is an open system. In *The King and I,* the bewildered King of Siam sings: "There are times I almost think I am not sure of what I absolutely know. Very often find confusion in conclusion I concluded long ago."

The same idea was illustrated in an incident described by Carl Sandburg. "I have always enjoyed riding up front in a smoking car, in a seat back of the 'deadheads,' the railroaders going back to the home base. Their talk about each other runs free . . . Once I saw a young fireman in overalls take a seat and slouch down easy and comfortable. After a while a brakeman in blue uniform came along and planted himself alongside the fireman. They didn't say anything. The train ran along. The two of them didn't even look at each other. Then the brakeman, looking straight ahead, was saying, 'Well, what do you know today?' and kept looking straight ahead till suddenly he turned and stared the fireman in the face, adding, 'For sure.' I thought it was a keen and intelligent question. 'What do you know today—*for sure?*' I remember the answer. It came slow and honest. The fireman made it plain what he knew that day for sure: 'Not a damn thing!' " (Carl Sandburg, *Always the Young Strangers.* New York: Harcourt, Brace, 1942, p. 145f.)

Most of us are generally not as aware of our uncertainties as the lovable king or the wise fireman. For when something happens that goes counter to our assumptions, we are at least surprised: the unexpected event negates some aspect of our reality world on which we have counted for constancy.

The nature of the reaction we have to the unexpected situation will depend on the nature of the occasion. Perhaps we will experience disappointment or resentment, perhaps suspicion or mistrust, perhaps shock or grief, perhaps worry or despair. Or our experience may be one of laughter or joy, buoyancy or hope, gratitude or admiration.

Situations that provoke faith are always situations where value, worth, and importance are involved. And situations that provoke faith are always situations where choice and responsibility come in, where there are possibilities that mistakes may be made, mistakes that may be ours. Situations that we handle with reflexes and habits involve a sense of "surety," not a sense of "faith," except in the unusual cases.

IN the many varied circumstances of living, we can usefully differentiate three different conditions that give rise to faith or the need for faith.

1. *We become aware of faith or the need for faith when we lack complete self-confidence in our ability to cope satisfactorily with our present situation.* We are anxious because we are wondering if we will make it. The workman on a new job, the student in an examination, the scientist carrying out an experiment, the mother raising her child, the surgeon performing a difficult operation, the public servant assuming a more responsible office, the farmer trying a new crop, are a few of the infinite variety of human conditions that may arouse in the participant an awareness of faith.

2. *We become aware of faith or the need for faith when we feel we are simply unable to accept or accede to some events or conditions that have occurred in the past.* We are unable to live at peace with ourselves in the *present* because we are haunted by the *past.* We blame ourselves, castigate ourselves. Or we resent what others appear to us to have done. Or we are upset by some condition we feel was brought about by impersonal forces.

The consequences of this situation take various forms: we may refuse to recognize either our own limitations or influences that have been part of a cause of past disappointments or failures. We may keep trying to push out of our consciousness certain memories or responsibilities we feel we flubbed. We may keep harboring a grudge against people or circumstances.

3. *We become aware of faith or the need for faith when we are apprehensive about the foreseeable future,* even though we accept the past and are confident enough about the present. In this condition we are filled with doubts and misgivings when we look ahead. Since we have no clear prehension of steps we might take to bring about the experiencing of certain goals we have in mind, we are apprehensive. How are we going to earn a better living? How will we get ahead? How will we maintain or improve our health? How can we give our children the opportunities we want them to have? How can we get more security in our lives? How can we obtain or give more affection and love? How can we make sure there will be no more depressions and wars?

In any of these three conditions or a combination of them, we cannot enjoy a sense of complete well-being. We may come to doubt seriously the reliability of the reality world we have built up—the only world we know. Our experience may become tinged with a sense of disappointment, a sense of inadequacy. We may become unusually depressed. We may feel a lack of appreciation from others. We may feel a gnawing guilt, painful agony, miser-

able inferiority, flaming jealousy, or complete despair.

But far from being calamities, such unpleasant or painful experiences are the essential preliminary processes that catalyze faith or develop greater faith. Faith is born of frustration; faith is kindled and nourished by difficulties. It is only through frustrations that we can achieve more workable assumptions. And it is only by experiencing obstacles to be overcome that we can develop faith. If there is a rare individual who has never felt frustration or has never faced an obstacle to overcome, then his faith, if he has any, is purely intellectual and untried. Like a bubble, it will burst when pricked.

The Capacity for Faith

Apparently one of the basic needs of most living organisms—certainly of human beings—is the need to preserve their sense of the worthwhileness of living. With this need to preserve a sense of the worthwhileness of living goes a sense of responsibility to do so. We manage to preserve the sense of the worthwhileness of living by creating a subjective reality world—a system of interpretations—that functions with passable adequacy in an ever-changing cosmos.

Since our experience is so much a matter of probability, of the bets we are constantly making in a changing world as to the characteristics of things, of people, of events, we *must* do something to put order and repeatability into the world in which we carry on our living. We are more comfortable if we think we can predict with a fair degree of accuracy the chain of events that will occur if we undertake a certain action. We crave certainty rather than doubt. We want enough form and pattern in our thoughts and feelings to give direction to flow.

So we *create constancies* concerning things, people and events. We attribute certain *consistent* characteristics to them, so that we shall be provided with enough interpretation to guess with fair accuracy what the significances and meanings are of the variety of signals that reach our sense organs, without having to make fresh guesses at every turn.

All of these significances that we build up about objects, people, events, symbols, or ideas fuse and orchestrate together to give us our own unique reality world. Everything that has significance for us takes on its significance from our own personal behavior center —in terms of *our own* purposes and *our own* actions. These significances become more or less common depending upon the experiences and purposes we share with other people.

But in addition to these personal significances which we take into account as we participate in one occasion after another, we also utilize in our living the significances conveyed by the abstractions man has created through the ages. Man has devised these abstractions in his perpetual attempt to bring order into disorder, to explain to himself various types of phenomena, or to find universal principles and guides for more ordered living, no matter what the unique purposes or circumstances of any one individual may be.

Among such abstractions are our scientific formulations, our maps, our legal, ethical, political and religious systems. They can be recalled or referred to at will. They can be experienced by any one at any time, since they are repeatable, fixed, spelled-out, and formulated. They can become universal. And there are other abstractions man uses: abstractions represented by symbolic forms in art, in music, and in religion which are hard to con-

ceptualize or put into words.

ALL of these abstractions are by their very nature fixed and static. Hence they can never become true substitutes for the personal meanings and significances assigned to events. For the abstraction cannot take into account the unique contingency any unique individual is likely to meet in life any more than a scientific formulation concerning the behavior of atoms can predict the behavior of a single atom.

Nevertheless, these abstracted conceptions of reality can and do play a most indispensable role in helping us through our periods of frustration and doubt if and when our personal reality systems prove strained or inadequate.

When the tangibles of our personal reality worlds break down, we can turn to the intangibles. We can recall those abstractions that have been created by others and that have proved useful to others. We can apply them to the particular problem we face. We can make ourselves aware of creeds, beliefs, parables, maxims, aesthetic representations of moods. We can recall as a symbol for ourselves the courageous or appropriate behavior of others who have faced similar crises.

If we can put the abstraction to work for us, *if* we can use it as a basis for *our* choice and action in the undetermined situation *we* face here and now, then we can transform the abstraction into a personal reality. But the abstraction becomes real *only* if it becomes functional in our *own* behavior. *For when it becomes functional, we can experience what the abstraction refers to.* Then we may get the exciting or profound sense of a fleeting identity with something more universal—a sense of identity with abstract "truth," "love," "mankind," "nature," or "God."

Men thus have the capacity to sense the experience of the imminent becoming transcendent, of the particular becoming universal, as some abstraction, not bounded by intervals of time or units of space, becomes relevant and operational in the concreteness of the here and now of a person's own behavioral center.

It is this capacity of man to *recall* and to utilize relevant abstractions that makes it possible for him to have an abiding faith, a faith which transcends time and space. It is this capacity to *create* and to utilize relevant abstractions that makes it possible for men to share their faith with people in all ages and places and to communicate their faith to others.

What Faith Involves

"Faith," said the prophet, "is the substance of things hoped for; the evidence of things not seen." Less eloquently expressed is the definition of faith in Webster's dictionary as "complete confidence in something open to suspicion." And still less eloquently we can say that, psychologically, faith is *a bet on, or a commitment to, or a value sense of the worthwhileness of a personal reality system composed of constancies that serve as guides to purposive action.*

Our understanding of what faith "is" can be more complete if we see what faith "involves"; what some of the factors are except for which faith would not be experienced. All of the aspects of faith noted here are, of course, interdependent.

1. *Faith is intensely personal.* It must be yours. Only *you* can experience your faith; only *you* can test it.

Faith must always have some referent: it must always be "about" or "in" something or someone. Just as a lover cannot be "in love with love" un-

til he is in love with someone, so faith cannot be brought into awareness unless and until some transaction of living poses a problem that puts faith or the need for faith into operation.

This obvious point must be stressed to emphasize again the profound difference between experiencing what faith refers to and simply recalling some abstraction intellectually or giving lip service to it.

2. *Faith involves some participation in the flow of events, some action, some doing.* "Faith without works is dead." It is only in the quality of experience sensed from the consequences of action that faith is created, restored, confirmed, or expanded.

While the achievement of an intended goal is important, if the accomplishment of the goal is itself taken as the only criterion of faith, then that faith must prove temporary. For if we cannot foresee further potential value satisfactions ahead, then what faith we have will be empty.

3. *For faith to be enduring, a goal must serve as a step to other goals.* "A goal is a sign-post," said John Dewey at the age of 90. It is in the *process* of participation and doing that one is aware of a sustaining faith. And in the sequence of goals that give some direction to living, there is potentially the satisfaction of personal growth and "enrichment," as one discovers and tests new or more inclusive assumptions and value standards with the overtone that faith is being confirmed or enlarged.

4. *Faith requires a sense of assurance that means can be followed or devised to bring about the experiencing of intended goals.* Assurance, in the sense of absolute certainty, is almost never possible. But if faith is to "exist" and become functional, an individual must be able to feel that he has a workable, common-sense chance of being able to influence events that involve him. He must feel a reasonable degree of confidence in the effectiveness of the methods available to him to reach his objective.

For if we have a sense of the potential goals that may be ahead for us but at the same time have no conceivable or only the most remote prospect of realizing those goals, then faith will be difficult to sustain. This can often be seen in a person who is in virtual slavery; in the overworked, poorly paid laborer who sees no freedom from his bondage; in the industrial automaton who seeks only escape; or in the individual who finds himself in a spiritual vacuum because his faith in some creed or set of beliefs has been destroyed by events or by an education that has given him no viable substitute.

5. *Faith requires that the sense of self-constancy be maintained.* If the constancy of "self" is upset, it becomes difficult to assess change and accommodate to it. We lose the compass that keeps us going in a direction. We don't know what significances to take into account. "We" are lost.

When we say that self-constancy must be maintained, we do not imply that there can be no growth or development. On the contrary. Self-development is itself an aspect of self-constancy. But development must flow from form if it is to be recognized. Without such flow from form, there is no standard for comparison, no sure sense of continuity.

This means that our sense of "self" and our faith in that "self" must constantly be reaffirmed through our participation with others. For our feeling of "self," and our own self-constancy and self-significance are determined to a large extent by our significance to

other people and the way they behave toward us.

We must, of course, rid ourselves of any notion of an abstract "Self" (or Ego) that can somehow be isolated, pointed to, analyzed, or experienced apart from any social context. The idea of an abstract self seems to be what the prophets were inveighing against when they preached that we "find ourselves" by "losing ourselves." They seem to be insisting that we not make the mistake of abstracting a nonexistent "self" out of a life-setting which alone gives it meaning.

6. *Faith is made real only when hope is confirmed.* As St. Paul observed, faith involves the hope of experiencing potentially attainable goals. Hope is confirmed through experiencing the consequences of action. And if action does not sooner or later bring about the sense that hopes are being realized, then faith will be abandoned.

Without the aspect of hope, faith could never work the miracles it does. And without the aspect of hope, faith could not involve as it often does the overtone of transcendent wonder as we experience the "full" significance of present, past, and probable future events.

Hope, like frustration, is a necessary condition for personal development and for the emergence of new value-satisfactions. In a most real sense, the realization of hope through faith *is* emergence.

7. *Faith requires a sense of the worthwhileness of living and of the value of life itself.* A feeling that living is worthwhile usually involves some sense of appreciation from others. For if most human beings are to live at all, they must live among their fellow men.

This means that the satisfaction we can experience from the consequences of our own actions is in large measure a satisfaction derived from the feeling that other people appreciate our actions, or will appreciate them. This bolsters the sense of the worthwhileness of living, of the value of you yourself and of your responsibility to others.

The highest expression of this appreciation is, of course, what we call "love"—where your own well-being depends on furthering another person's well-being, and, reciprocally, where another person's satisfaction is completely dependent upon experiencing the consequences of action that provide you maximum satisfaction and well-being. The most profound love is the most universal love, the love of "all mankind," of "all living things." For a Jesus, a St. Francis, or a Gandhi, universal love is a cornerstone of the faith they tried to demonstrate.

Keeping the Faith

The great majority of people in the world are "born into" a faith represented by some codified, institutionalized religion or some political unit. They learn very early from their elders some pattern of values. It is imposed upon them. They may get more satisfaction from it than they are often willing to acknowledge. They see that it "works" in their own lives.

In order to perpetuate these formalized constancies and provide the possibility that they will acquire common and standardized significances and meanings, every institutionalized religion and every political creed have devised their own pattern of ritual and ceremony. Participation in such rituals enables the believer to associate himself through his own action with the abstraction the r i t u a l symbolizes, whether it is telling his beads, saluting a flag, or bowing his head.

While many people, to be sure, take part in such ceremonies with tongue in

cheek or without really sensing any involvement or significance in what they are doing, still for the vast majority there is a sense of being tuned in with more universal standards. In the process, the individual's faith in his own standards—the standards he lives by—is confirmed. His faith is self-validated by repeating the constancies of a ritual.

From the beginning of time man has apparently sought some ultimate, universal constancy that would serve as a repository, protector, and fountainhead of all his most personal and most cherished values and aspirations. In all ages, men have apparently searched for some sort of God and have, in their search, brought forth all manner of deities according to their needs. The concept of "God" makes it easy for people to get hold of their value constancies, hang on to them, and keep them fixed.

In accounting for this search for God and in understanding the function God serves the believer, we should recall some of the conditions that give rise to the need for faith: frustrations, disappointments, agonies, unfilled hopes. These conditions are also necessary to bring about the search for God.

Man's amazing capacity to help create an environment within which he can carry out his purposes and mitigate some of his problems enables him to obtain reassurance that his God is working with him. Hence God *can* become part of human experience if he is sensed as a *process*. On the other hand, if God is a mere intellectual abstraction, he can never play a role in living, can never be demonstrated or experienced. "The Kingdom of God is among you," said Jesus.

Acquiring a Personal Faith

As man learns more and more about nature and the universe of which he is a part, he questions more and more the validity of any faith which involves supernatural explanation or forces.

But at the same time, the sense of being on his own without the aid of some outside friendly agent also increases man's feeling of helplessness and his sense of urgency for something to believe in. If man cannot create a new faith for himself from his knowledge alone, still he at least doesn't want knowledge to stand in the way of a faith. For he continues to seek a set of beliefs—a set of beliefs consistent with what he knows.

The ardent Catholic or Buddhist can identify himself with beliefs that function for him and are confirmed by his daily rituals. The Communist militant faithfully follows the discipline of the Party. But the individual who has no rigidly set institutionalized creed to adhere to must in a sense create his own faith and sustain this faith through his own transactions of living. And at the same time man's increasing knowledge of the world around him and of himself makes his craving for certainties and absolutes harder to satisfy and to justify.

The quest seems to be that of finding a "cause" that represents value aspirations which men can share in a "scientific" age; aspirations which men can dedicate themselves to and try to experience in their own living by effective participation with others.

Circumstances seem to be forcing people to the realization that their relations with others are the crucial problem for their own well-being and for their survival. *The question of faith seems to be becoming more and more a question of how to acquire faith in other people and how to instill in other people a faith in us. It is the ancient problem of acquiring and demonstrating com-*

passion, charity, and love.

When we look for constancies in other people and for some correspondence between *what we think they are and how they turn out to be* when we participate with them, a variety of complications is introduced.

For other people have their own purposes, often difficult for us to understand. Their purposes will change as conditions change and as their behavior progresses from one goal to another. *Their* purposes and behavior are affected by *our* purposes and behavior, just as *ours* are affected by *theirs*. When we deal with people, constancies and repeatabilities are not easy to find.

As noted earlier, in an attempt to increase the meanings and significances people have in common, societies have developed all manner of customs, mores, conventions, laws, and other codes of behavior. And as people sense more and more their interdependence upon each other, both as individuals and as citizens of nations, old forms are revised and new common links are devised in the attempt to keep purposes emerging and compatible with required behavior.

All of these social forms presumably serve the function of improving the degree of correspondence between what is in our awareness and what is potentially in the social environment to be aware of. And the reason for attempting to increase this correspondence is, of course, to provide purposeful action of a more predictable direction and with a greater chance to repeat itself in satisfying ways with more certain value-constancies.

THE PROCESS is—and always will be—a never-ending one. For correspondence where people are involved can never be perfect. Increased correspondence in our social perceptions of each other will inevitably be accompanied by increased satisfactions which themselves will point to new potential satisfactions.

In this ceaseless process, the individual searching for faith gets support for his value-standards from others who seem to share them—his family, his friends, and the various groups he identifies himself with. As long as they help him carry out his purposes by their actions, help him maintain and develop his own self-constancy, he will find them fortifying his faith and deserving of it. But—to repeat—it is only in times of personal crisis and emergency when this faith in people is manifested and filters into awareness. At other times it is part of the relatively normal "neutral" world: it is *potentially* with us and we may take it into account in our behavior even though we are not aware of it.

A person will be able to become more aware of faith and to gain faith, when he is able to see the *potential* values in living which he has not sensed before, *and* when he feels there is a good chance that he will be able to participate effectively in bringing about these potential value-satisfactions in his own experience.

But if his doubts and frustrations are continually unresolved through action, he is likely to find himself in a psychiatric condition where he either lacks surety concerning the present, where he refuses to accept the past, or where he is unduly apprehensive about the future. In each case, faith and hope are abandoned and can only be re-established by painstaking re-learning and re-conditioning. Such re-conditioning will require above all else a therapy which simplifies goals so that their accomplishment will be assured through the individual's own action, thereby rebuilding his confidence in himself.

Once self-confidence is regained on a simple level, goals can gradually be raised. And what holds for a single individual also holds for members of a group or culture.

The problem of gaining faith is closely related to the ancient problem of insight. The recognition of our own adequacies and inadequacies in terms of the goals we have set for accomplishment can help restore faith in those cases whose self-assessment has been inaccurate and who consequently suffer from a constant sense of inadequacy because they are aiming at the wrong place for satisfaction to appear.

Frequently the counsel of a wise friend or a skilled therapist will aid in clarifying goals and simplifying means.

The process of self-examination can bring into awareness purposes we had heretofore not recognized as guiding our actions. It can also release latent abilities which we may have only vaguely sensed and insufficiently nurtured.

THE INQUIRY we must undertake to gain faith is the sort which we can label "value inquiry" as contrasted to logical or rational inquiry. It involves "mulling things over," "meditation," "communion," or "prayer." Its purpose is to allow us to sensitize ourselves to our feelings, to reflect on the priority and weight we should assign to different value standards, and to get a sense of orchestration into the various aspirations and responsibilities we feel are right for us.

For value inquiry to occur unhampered, we must insulate ourselves from here and now pressures. Christ went to the top of the mountain, and Gandhi had his day of silence. The faithful Hindu sets aside a certain period each day for uninterrupted meditation. Only by getting away from immediate obligations and routines can our conscious and unconscious processes, together with our feelings, flow unhampered in surveying the widest possible range of cues to take into account in making our value judgments. It takes time. It requires leisure and is doubtless the reason why so many of the great original thoughts that have come into the world have occurred to their creator when he was relaxed while walking, sitting under an apple tree, or taking his bath.

In the West we have badly neglected to educate ourselves to the processes involved in such value inquiry. We seldom even pose the question of how to make such value inquiry more worthwhile by increasing our sensitivity to the potential value-satisfaction inherent in the many occasions of living. This is essentially the true function of all religious literature, of all prayer, of all meditation.

Only through learning and practicing value inquiry can we get a sense of the full significances potentially available to us in our behavior. Only then can we guess the probable long range consequences our actions will have on us and on the purposes of others. Only then can we see how to improve the quality of our satisfactions by improving the quality of our purposes and the quality of our actions. Only then can we begin to simplify our lives, learning that if we become sensitive to value cues we can then become aware of how even our smallest daily actions hold a possibility of transcending the immediate moment and taking on more universal value significance.

Thus, by building up our value standards, sensing their confirmation in action, and discovering revisions that will make them more encompassing, we can develop a faith of sufficient power to weather the inevitable frustra-

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his beloved. His emotion charges the words, rather than the words charging his emotion. Of course, if true love runs into evil days, he may reverse this procedure. And to show his contempt for June-moon, eyes-skies, and lips-ships, he may have to overdo it (since his positive feeling is not all gone) and turn to intense words. Psychologically, he is fooling nobody but himself.

A maturing civilization, if any, will probably reduce the intensity attached to particular, including four-letter, words, so that, when used in aggression and contempt, they can not wholly disguise the mixed motivations from which they emerge. But it will probably not eliminate them altogether. It just might be that a few discerning souls like Henry Miller are convinced of this point.

—SEWARD HILTNER

MALE AND FEMALE ROLES IN MARRIAGE COUNSELING
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to see it as the desire to become his own unrealized self, not a carbon copy of anyone else. He should be aided in identifying, not with the counselor as a person, but as a representative of the process of becoming, growing, and living effectively.

Whatever the route followed in getting there, most successful marriage counseling goes through the steps of each person unraveling and becoming able to use insight in these areas: Experiencing, although not necessarily understanding, a real person through the relationship with the counselor; gaining some basic understanding of what oneself is like, a little of why, and some beginning acceptance of responsibility for the past and the future; understanding of the mate's feelings and reactions and giving him some right to be what he is and to feel what he feels; gaining some insight into the nature of the marriage relationship, the interactive process. Then, and usually only then, does the marriage show genuine improvement.

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tions and deprivations we will encounter.

Faith enables us to feel that come what may, life is still full of unpredictable and satisfying promises, if we will only participate selflessly in the flow of events.

And faith makes it possible for us to get at least a vague sense of awareness that death itself is the beginning of the "everlasting life" which we have as the result of the effects of our behavior on others and on the others yet to come in the long line of humanity ahead.

Summary

This paper examines the psychological conditions that bring the experience of faith into being, and the psychological components the word "faith" refers to and except for which faith would not be experienced. The problem of maintaining faith without recourse to supernaturalism is discussed in terms of man's social relations and value satisfactions.

PEOPLE hardly ever make use of the freedom which they have; for example, freedom of thought; instead they demand freedom of speech as compensation.—SOREN KIERKEGAARD

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